2:Seligman & Seligman E-5 (1909-1910) 1932
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this time no big dances or festivities should be held. Any small matters arising are dealt with by the most important chiefs, but great affairs must stand over until the appointment of the new king. Meanwhile, the selection of the new king has been going forward; theoretically this is in the hands of the chiefs of the ten districts into which the Shilluk territory is divided, but unofficially many give advice, and there is much intrigue. How far the choice is thought to be inspired is uncertain, but certain portents might occur if the wrong man were chosen, e.g. the effigy of Nyakang, to be described immediately, might become too heavy to be moved, while a method of selection has been described which may be regarded as indicating supernatural sanction. As many small stones as there are candidates are thrown into a fire, and each stone is given a name, the stone of the chosen candidate remaining after the others have burst out of the fire; or, according to another account, the kingship is determined by the colour the stones assume—red (for cattle) or white (for plentiful crops) or red and white. The decision is come to secretly. One of the district chiefs then seeks the king-elect in his village by night and bids him to single combat, really a sham fight; only when he has shown his mettle does the chief signify to him that he has been chosen as sovereign. The king-elect should remain in his village until all is ready for his installation.

Meanwhile messengers have been sent to Akurwa, near the northern limit of the Shilluk country, to bid the Akurwa people bring the sacred four-legged stool from the shrine of Nyakang in their village, and also the effigy called "Nyakang", which is kept wrapped in the common cotton cloth of the Sudan. The effigy, with that of his son Dag, and the sacred stool, are carried southwards towards Fashoda; each night the effigy is placed upon the stool, but by day the objects are borne upon men's shoulders, and as they march the men sing songs commemorating Nyakang and his deeds.[1] The party bearing the sacred objects may seize anything they like on the way, but it seems that their wants are so freely provided for in the villages they pass that they scarcely exercise their prerogative.

As the procession approaches Fashoda the king-elect, with the *orero*, betakes himself to Dehalo village, which he enters treading upon a leopard skin spread for that purpose, and goes directly to a hut

[1] Nyakang appears in a dream to one of the *kwark* of the Akurwa shrine and prescribes the songs to be sung; no doubt among these will be some of those recorded by Hofmayr, *op. cit.*, 403, *et seq.*

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

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right to the throne. If all the sons of a king die, before it is the turn of one of them to become king, that family loses its royal prerogatives. A left-handed or otherwise deformed man cannot be crowned. When from such or a similar reason the son of a king fails to be crowned, his posterity loses the right to the throne.

[562]

As a rule only a man can be king; though once a queen reigned, she apparently did not command a great authority, vide page 149; and it is characteristic that in the lists given by Banholzer and Dr. Giffen her name is not mentioned.

[662]

The way in which the king is elected, vide page 122 ff. Of course frequently party intrigues are at work on these occasions, and it may have been not quite an uncommon occurrence that there were several candidates for the throne, supported by different factions; sometimes there were even two kings, residing in different places of the country.

POWER OF THE KING

[651]

The power of the king was, previous to the British occupation, absolute; he disposed on life and death of his subjects. The subjects had to pay heavy taxes in cattle, durra, boats, skins for clothes, and under certain circumstances, in persons also.

JURISDICTION

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693

All judicial cases may be brought before the king, with whom lies the final decision. They have an unwritten code of law, providing fixed penalties and fines. Cattle thieves were formerly killed on the spot by the owner of the stolen property. If the thief escaped, but was located with the stolen thing, the owner demanded it. In case the thief refused to give it up and the owner was unable to get it by force, he then reported to his chief, and if he failed there, the matter went to the king, who punished the man perhaps by taking his property and some girls from his village for himself.

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In the case of certain infractions of the law the convict became the slave of the king, and could no more return to his home. These slaves are known as *tyqi ayqi* ("men of crime") or *adjyg*. The king gives to such a man a wife. Their children are slaves at the royal court and are called *adjyg*. To the male descendants of such the king gives wives, and the females are taken to be given to male members of the *adjyg* class as wives. If the king does not have enough girls in the *adjyg* class to supply all the young men with wives, he buys free girls for the purpose, their descendants become also slaves.

[644]

In some cases the criminal becomes the slave of a chief; these are also called *adjyg*.

682
672

Murder cases were tried by a court of chiefs and the king. If the man was condemned, he was disgraced in many ways before the people. Sometimes he was led about the village with a cow-rope around his neck, and then executed by hanging. If a man was executed on account of a crime, his whole family

19: Howell & Thomson E, G-5 (1943-1944)1946
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The Electoral College of 1903 consisted of 12, 13 and 14, 1, 2, 7, 8. (only seven names are given). 631 643 666

The Electoral College of 1917 consisted of 1, 2, 3, 4, 5, 7, 8, 10, 12, 13. There also appeared the chief of Athodwoi, in place of the chief Bur Nyiliec (6), and the chiefs of Nyigir, Abienyai (in Detwok division), and Kodok. The chiefs of Bur Nyiliec, Owaliny Obwa, Fanyikang and Yoiny were not present. The chief of Abienyai may have represented the chief of Yoiny.

It is noteworthy that in 1917 the chiefs of Kwom and Golbainy and the Kwareth chiefs of Fadiang and Acago were all bribed by Coti Ajang, the pretender. This is an indication of who were the most influential chiefs in the college. N.B. The chief of Yoiny was not there to be bribed. [662]

APPENDIX II.

NYIKANG AND DAK, AND THE EQUIPMENT CARRIED WITH THEM.

Nyikang and Dak.

The effigy of Nyikang was made up of a tubular framework of bamboo rods covered with blue check imported cloth. The body at the top appeared to be about 14 inches in diameter tapering to about 9 inches. Wound round the top and tied in a knot like a cravat was a separate piece of cloth hanging down below the base of the body. On the first two days of Nyikang's journey this 'cravat' was of black cloth. When the party reached Golbainy, it was of the same blue check cloth as the body. The head of the effigy consisted of a mop-like plume of black ostrich feathers which hung down over the knot in the cravat. Overall the effigy was about 5 feet long. 643 778

The effigy of Dak was differently constructed. It consisted of a long bamboo pole, about 8 feet in length, with a cylindrical body of the same blue cloth some 2 foot 6 inches long, at the top of the pole. The head was made of a smaller bunch of black ostrich feathers than that of Nyikang.

20: Thomson G-5 (1945-1946) 1948 FJ23 Shilluk FJ23

Fafiti had done. Opinion was decided that the succession lay with the sons of Fadiet, and as the electors gathered at Fashoda, so the sons of Fadiet left their homes and came within easy reach. This was a breach of tradition, which demands that all *nyireth* at such a time should remain quietly at home. It gave rise to certain fears among the chiefs that some *nyireth* might try to instal himself in vacant Fashoda by force. There was no evidence in the event that any *nyireth* had had such an intention. 643

The sons of Fadiet were not well known to the chiefs; unlike the sons of Kur, they had a reputation for being quiet and unassertive. There was no obvious choice designated, as Anei had been designated by Fafiti. The two king-makers reduced the sons of Fadiet to a short list of four names, and waited for a lead from me, as they could not decide upon any one of these four. After my suggestion that Dak Fadiet of Falo, one of their short list, would be a good choice, the chiefs at once agreed to him. There had been rumours of bribery, as in 1917, and two bribes were known to have been offered to, and refused by, Jago Tabo of Golbainy, the chief of Gol Dhiang. One had been offered by *nyireth* Nyikang Kur, a "princess" of evil repute, who wished her uterine brother, a son of *reth* Fadiet, to succeed. It appeared from a discussion with the two kingmakers that bribery on such a solemn occasion would result in certain death for the recipient at the hands of Nyikang and was out of the question. This may be so, and would be a reasonable tribal sanction to ensure an unbiassed choice. There was a suggestion from the southern Shilluk, where most of the sons of Fadiet live, that the electoral college with its northern bias would choose a *reth* from the north. There was no sign of this, because it was agreed at once that a son of Fadiet must succeed, and no one of these sons lived north of Fashoda. The feeling in the south that the north has more influence in Fashoda probably arose because the lines of *reth* Yor and *reth* Kur both come from the north and only that of *reth* Kwathker and his son Fadiet from the south. Fashoda itself is considered to be in the northern half of the kingdom. 643 666 [648] 662 643 666 [687] 643 666 631

Dak Fadiet was initially installed, and ceremonially washed and shaved by Ororo girls in Fashoda on 18.11.45. He was followed by a large crowd of some hundreds of armed men from Gol Nyikang and particularly from his own area of Fanyidwai and all the Colo chiefs present. His following was much larger than that of Anei in 1943. The crowd may have been expressing simple gratification that at last a *reth* had come from the south; they may have been there to try and prevent a candidate from the north being installed. But the ceremony 643